ADAM TO ABRAHAM ON FILM TEENS PROBE WORLD PROBLEMS OPERATION JESUS IN DETROIT

17:18





"The advisor is someone who is just a little bit better than us. We made it that way. But we can also break him down and make him 2c less than us. It could be—like one of us.... We need somebody who can grow with us."

"You've got to be totally honest with your fears, your sorrows, your joys. There's no other way. And this is what the whole business of redemption is all about—being able to be yourself and a whole person and operate wholesomely and creatively in the world."

"Here you've got equal say. Like, you want to say something. In other groups maybe you can't, so you come here and you say it, and people don't laugh at it here. They'll think about it, and maybe get

something out of it even if it is stupid."

"You get people here who want to do things. I was in the youth fellowship of the church I used to go to and all they did most of the time was have about a five-minute discussion and then they danced the rest of the night. And you don't get anything. That's why I came here."

"I'd say we try to involve ourselves just about in every part of the church, because in our Operation Jesus there are people that have come down here and helped with the program that the church sponsors. Others, when they're asked to come down and help, they help."

"What I think makes our fellowship work is that we work well together—80% of the fellowship works pretty well together; and we have a good time together, and we usually get some inspiration out of it."

"People like to hear their own ideas mixed with other peoples' ideas, and like to hear what other people think. Sometimes they may just have

something to get off their chest, and that's about it."

"We don't have any officers. I mean, like when you have an officer, that gives them control—parliamentary control for the group. Here everybody is equal. They each have a say and we respect their say, so we don't need one. We are all capable of handling every job, so why should we appoint one person over the whole group?"

"I think for a group to be good it has to have an informal atmosphere

so people will feel at ease. When at ease, people blossom better."



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Cover photo by Ed Eckstein.

"Randy (left) and Roger are always available to us for just talking. And both our senior minister (Nicholas Hood) and our other associate minister (A. Magee Stanley) treat us as honest-to-God members of the church."



"The fellowship, whatever it is that is here, brings kids from literally the four corners of Detroit. The kids don't live in the neighborhood of the church. The come from all over the city and one or two come from outside Detroit."



"We don't have a treasury. If we take a trip or something, the oney comes out of the church, and if we make some money it goes ack to the church. I think we're responsible with money—the church's oney. We don't have to have a treasury of our own because we get the oney from the church and they know it won't be lost, or you know—be isused or something like that. We're just a part of the church."

"I think possibly one reason for all our activities is to find out—to rve God in a different way—to develop our own faith. We don't have set pattern of belief, that we all have to believe the same way. It's an dividual thing which develops on an individual level in our fellowship."

"The advisor is not to take over the meeting, but just to give certain leas and help us give our ideas, and keep some order in the meeting. e is not the main control. He informs our group, informs other memers of what we are doing through the newsletter, and suggests activities at could go along with our actions and suggestions."

"I think what makes this a good youth group is that it's non-denomi-

ational. We've got just about every religion here."

"One of the best features is that we have well-rounded activities. We don't focus our attention on one thing—like we've taken in everying from gospel music to classical music, and from things at the Conert East, which I think is our worst theatre atmosphere-wise, to the

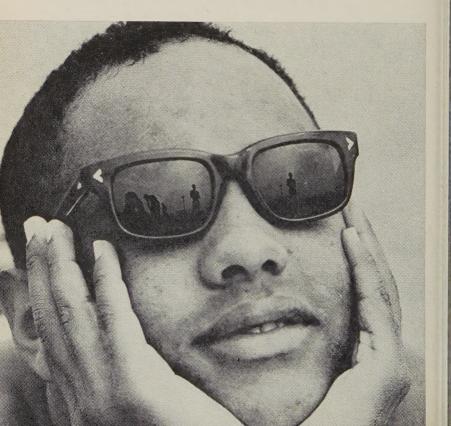
isher Theatre, which is the best."

"At Plymouth we have the kind of atmosphere on the part of the ongregation, the staff of the church, and everyone that teenagers are early people with the same kinds of rights and privileges that adults ave. . . . What this has engendered has been a greater sense of responsibility on the part of these kids than on the part of other kinds of groups that I have worked with. This has really made it a delight to be with them, because you don't have to put up with all of the Mickey Mouse that and other junk that goes on in other groups. There's no control problem here because these kids are involved in the church because they be looking for something meaningful upon which they can mold and asse their life experience."





"We have meaningful worship services after our regular meetings. I'd satisfaith is pretty strong in this group because we enjoy the worship services and we reall participate. It gives us a kind of renewal for the coming week."



andy talks about teens at his church . . .

s our young people come to our weekly meetings at Plymouth, they ass by the prostitutes who carry on a lively trade around our church. We are located in the middle of one of the oldest slums in Detroit. Park"... "Park"... this is the cry to the cars from the "ladies of the vening" as our boys come to youth meeting at 6:30 p.m. Our boys on't park. They come to church. A phrase which might help you unerstand what brings our young people to youth meetings in the fifth trigest city in the United States is "pieces of concrete." I mean by nat—pieces of reality, and, for the Christian, the ultimate reality is Jesus thrist. Our young people are like most of you in that they live lives that re filled with radio d.j.'s and records, commercials and commerce, and ll of the forces and patterns that we call Americana. And that's great, but think our young people have found that that is not enough to hold on there is a need to ground yourself in something firm.

You see, immediately questions arise before one gets to the doors of the church—what about those prostitutes? How does our religion speak to that issue? What about those commercials that tell me that I won't ave friends unless I clear up my face with this particular product? Terhaps our young people have met someone who makes sense amid the ladies of the night" and "commercials of the dumb"—that someone is esus the Christ. "You should see the movie, "The Gospel According to

t. Matthew'!" "Me? Oh, I've read the book!"

Our group started something called "Operation Jesus" in which 17 of ur young people signed up to give one hour per week to some agency utside of the church—out in the world where He was and is, walking n pieces of concrete. Richard Harper tutors third graders in math, giv-

ng them help that they miss in the classroom situation.

He learned a lot from them! He found that the failing students were of necessarily bad students—in fact, all of the kids with whom he worked were quite nice. He also found that parents of these kids were neterested. A father would come to school to find out what he could do help. A mother would invite Richard and the kids to her home for

ne tutoring sessions—pieces of concrete.

We have some meetings in the lounge of our church basement which re nothing less than humanity in the fullest sense of the word—full umanbeing-ness. I have seen a 16-year-old girl feel so secure among 20 f her peers that she can figuratively take a piece of herself and lay it ut in the middle of the floor. Of course, the danger is that she could be laughed at for baring this intimate part of her being (someone who hight get mad at her five weeks later could say, "Ha ha, remember when you said . . ."). No one has laughed. And so we have hit upon nother piece of concrete among the madness of madras and monotony. Perhaps you have heard of The Detroit Sound—that is the sound of



Under "Operation Jesus" Marguerite Cain volunteered as a candy-stripe at Boulevard General Hospital. Recently, the youth group raised \$400 for the Famini Relief Effort in India, and Marguerite helped with this project as well.

the records turned out by the stable of artists at Motown Record Company—The Supremes, The Temptations, The Four Tops, Martha and the Vandellas, Little Stevie Wonder, The Marvelettes, The Miracles, Tammid Terrell, Marvin Gaye, etc. It is sort of a "real" sound in that it is a blend of things which have come into the lives of these people who, by and large, grew up in the ghettoes of big northern cities—in the dark parts of Detroit, for example, where nice people don't go after nightfall. Almost any evening, after our worship service where we sit around the foot of the altar and sing, pray, listen, you will find our young people pounding out the latest dance to the reality of the Detroit Sound—sort of a piece of concrete.

Sandy Adams is one of our members. She was involved in the recent walkout by students of Northern High School where students protested (N.Y. Times, May 1, 1966) the lack of quality education they were getting in this, one of Detroit's several 99.9% Negro high schools. Sand is now on the committee which is working to bring about changes since the principal has been fired as a result of the protests. When you live in the worlds that our young people do—worlds of school walkouts ghettoes, stupid mass media commercials, acne, prostitutes, records, you have to have something to really hold to—a nice big solid piece of comcrete.

Or we might have a happening—that is, we might bring a person likl Charles Brown in. He is a student at Morehouse College in Atlanta Georgia. He is sometimes poet, musician, student director of the Morehouse Glee Club—he is "real people." Why Charles? He's never been in the New York *Times* and doesn't have a Ph.D. But he is an honest t God person, so we ask him to spend an evening with our kids and we talk face to face, real people to real people, real words with real mean

igs which mean something in the real world, not the usual garbage and aste material that passes for conversation. Out of this kind of an enbunter comes a big piece of concrete—concrete to hold up in the brick and stone world of a Detroit or any place where things move rapidly.

Another happening. Invite five people who are good looking. Invite ree boys and two girls. The boys are 17, well built, light brown skin, raight hair (or as some Negroes call it-"good hair"-that is, hair like hite people's). The girls are two of the most popular in two of the rgest high schools in Detroit. We go over with them questions like just hat is it like to be "fine"—to be able to have any boy or girl you would ke for a date—how does it set with a person's heart and soul? Is it all ist a ball, like on the commercials for Hondas or does it at times cause ne to almost throw up because of the difficulty at getting down to real ut relationships, that is, something concrete-something to hold on to then the music is too loud and the head is swimming with jingles, sloans, and more crap than you can shake a stick at . . . with a bat . . .

han. We are able to find something in these sessions.

I like to talk about young people with the analogy of tomatoes. Some bmatoes are grown in a hot house. These tomatoes are grown under ontrolled "just right" conditions and they come out somewhat stunted, ery mealy inside, tasteless and not much sparkle to them. But tomatoes rown outside in the fresh air are much more zesty, they are brighter, arger, and much more juicy. Of course in the garden you will find eeds, some wild flowers, and probably some pieces of concrete, too. lowever, I would much rather have a young person grow up in the vorld which He died for, than to grow up in a suburban hothouse and e stunted.

Some day some of our young people are going to be arrested. Arested for living life with a reckless abandon that is nothing short of polish. He moved and so must we. This is the city and time is moving nd you'd better move, too-that's stewardship, making the most of all

ou've been given.

Chester Carter was on a United Church work project in New Hamphire this summer. Richard Harper looks as though he will be abroad ith a Friends' Service Committee project. Grover Strong continues his bb as a packer in a local supermarket. Marguerite Cain was on another United Church project in Kentucky. Many of us were right here mixng and pouring. Yea, you guessed it, big hard grey pieces of concrete. his Jesus of Nazareth seems to talk louder, faster, and more convincngly than Tackle medicated face cream, Stroh's beer, and Shindig. We're involved with a big ole' piece of concrete.

ANDALL EVANS / Randy has been youth advisor at Plymouth Church in Detroit, Mich. This Il he begins study at the University of Chicago toward a Doctorate in the Ministry.



the Lord God formed man of the dust . .

... we shall be as a

BY RALPH MOORE / What a fantastic act it is to attempt a motion picture of the entire Bible! But, this is exactly what Italian producer Dino De Lagrentiis set out to do several years ago. Eventually, however, he abandone his ambitions to film the totality of the scriptures and confined himself the first 22 chapters of Genesis. Rather than change the title of the picture which has been publicized already as THE BIBLE, he simply added the qualifying phrase, "in the beginning." The film begins with the creation epic and concludes with Abraham's sacrifice of Isaac on Mount Moriah.

Many questions beg answers when yet another religious spectacul marches into a culture already over-saturated with huge, costly and irrelevant Bible extravaganzas. Quite frankly, I harboured tremendous prejuding against this movie when I went to see it, so bitter have I become about powious phony, wide-screen stereophonic costumed camel operas. They are pear to be "authentically biblical" while they are indeed completely remove from significant encounter with man's religious problems. I was ready, then

fore, to submit the film to every acid test I knew.

The first consideration in making a criticism of any film must always the film itself—that is, the artistic merits of what it is. Film is an art form the same as painting, concerto or novel. Its possibilities are different from the other art forms and its "language," its techniques, are unique. It is entitle to fair criticism in terms of what it claims to be in and of itself in one's experience of it. Only after that can we interpret it according to our person values, likes and dislikes. The primary question becomes: artistically dramatically, technically, is this a good motion picture?

One can be sure that critics will vastly differ about THE BIBLE . . . 1 THE BEGINNING. But I dare say that it will not be dismissed as simple another routine religious fraud. Overall, in my judgment, it is a very goof film, uneven in quality, inferior in places, and excellent at its best. Some of its moments are dramatically great and important moments in film history

It is beautifully filmed and orchestrated.

One of the most difficult dramatic problems confronting director Johnston was the creation of the world, Adam and Eve, Garden of Eden, Ca





.. lest any, finding him shall slay him

nd Abel material. He has chosen quite rightly to treat these stories as myth, represent them visually not as literal, historical events but as poetic deces. Mr. Huston has painstakingly avoided the scientific problem, for example, by avoiding any visual reference to the evolutionary process. When easts are created, we see beasts which have been photographed in the 20th entury, and in the sea swim sharks and fish which our modern eyes recognize. The photographic poetry of Ernst Haas, a world-renowned captor on modern of rocks, foam, volcanoes and desert wastes, treats things as beautiful ghts to behold for their own sakes. They represent symbolically the creative process to which the biblical material points.

Likewise, none of the human figures becomes a believable character with epths and heights, motivation and feeling. Rather, each walks stylistically trough his re-enactment like a participant in a medieval mystery play, and of liturgical worship drama which simply reproduces the poetry of the blical story without commentary on it. Mr. Huston has revealed from the art that such people as Adam and Eve are mythological—which is not say untrue and unimportant in terms of man's spiritual insights, but which sees save us from having to believe in them as actual, physical facts.

Seen in this light, there is much to commend these sequences. They are immensely beautiful. Our eyes and ears are treated to marvelous glories of overment and color. The great British playwright, Christopher Fry, has imposed the screenplay in the idiom of the King James Version Bible, for hich we can be thankful, since its language, too, lives on a rich level of systery and symbol. If one can clear one's mind of the Sunday school reckage into which most of our understandings of these myths have fallen, are can enjoy the true grandeur of Mr. Huston's faithful response to the set four chapters of Genesis.

But a major problem arises just because Mr. Huston has seen these stories myth. Throughout history men have had to use the form of myth to exess what they have not known how to express in any other way. In short, myth is a kind of symbol which points to truths which exact word descriptors cannot contain. Adam and Eve are important, for instance, not as the

first man and woman, but as symbols of all mankind. Their dilemma is ever person's crisis at the moment of personal disobedience, deception and condemnation. The Old Testament understands "adam" (Hebrew: "man") to a rebellious child always intent upon achieving the same knowledge ampower as his father-creator. That is, partly at least, what the real mythin all about. The film does not explore this. We have before us a mythin talesense that it is not literally true, but unfortunately, it does not probe immer meanings of the myth. When actors played Adam and Eve in the Middle Ages, their peasant dress, their speech and their poetry conveys their contemporary involvement inside the myth. The film, on the other hand, takes us back into a removed pre-historic setting which makes diffice our identification with these mythological characters. Mr. Huston has dominant in the exciting existential character of these stories is lost.

Quite a different level of experience comes, however, with the story of Noah. Noah is played by Mr. Huston himself. We no longer deal with myth Rather, here is a great legend. Or one might call it a good-natured folk take About 45 minutes long, this sequence dominates the first half of the total film with its delightful depiction of Noah, the animal husbandman—and his bewildered, hard-working family. Mr. Huston is a tall, strong man with face of curiously-mixed sternness and playfulness. It is abundantly clear the not only understands and loves animals but that he knows the mirth of

human life. And that is the key to the story of Noah.

The Hebrew text is emphatic about this. After Noah has loaded his arwith its animal cargo and knows that his family is safely on board, the textells us that "God shut him in." There is profound hilarity in the notion that the Almighty, after all the painstaking work that Noah has done, is a worrit too and must give the ark's door the final pat for good measure. We see Creator who likes life so much that before he lets this strange vessel embarhe has to double check.

Mr. Huston has built his story in this spirit and it works very well indeed the has managed to induce several hundred animals to follow him onto real ark, an incredible technical feat, but more important than that is Noah total identification with them. The she-elephant pulls him with her trun When Mrs. Noah asks what food they will give the tigers and lions an Noah answers milk, she exclaims, "Milk? For beasts of prey?" to whith Noah responds: "They are only great cats, wife. Do you not hear the purr?" And in another joyous little scene Noah pours a huge bucket of mit down the throat of a hippopotamus, assuring his frightened wife: "Be ma afraid, wife, he will do thee no harm, for harm is not in him."

Some critics will raise questions about irreverce in Mr. Huston's treatment of Noah. My preciation of it is based precisely upon his urage to be freely humorous, and therefore tally reverent. In this material he has plumbed me of the depths of the contemporary sense the legend. The earth's plight, the populam's contempt of values and the popular disgard for the Eternal—these are familiar, serious emes today. The only salvation to be found in the joyful belief that all life is sacred and at by enjoying those wonderful forces which stain and perpetuate it, laughter can still occur. umans have failed to take delight in the creative owers of life, but the animals march on. In oah, mankind finds renewal in a simple, childte return to essentials. Here is a fable of delite wit, clever contrasts and much fun. Nothing ald be more truly biblical, and Mr. Huston's oah story is blessed by his touch of fundamental erriment—the way his genius manifests itself.

What I consider to be inferior material follows e Noah sequence—the Tower of Babel. This bisode borders on becoming the traditional bectacle. I can understand the director's desire use this passage as a transitional bridge to the bry of Abraham which comprises the second of the total picture, but I find it neither oving nor helpful. I continue to question the cus on Nimrod, the first mighty king, as the stigator of the tower. At any rate, the sequence hurried and there is insufficient space for decloping the theme, and somehow the purpose of sinclusion creates more puzzlement than illumation.

Abraham, on the other hand, comes to us in refully-wrought splendor. He is the father of e Hebrew-Christian family, and to him endless raises and respect have been devoted by every meration. One doubts that any single portraval

And they went in unto Noah in the Ark, two and two . . .

can ever fully satisfy. But Mr. Huston and Mr. Fry have pledged them selves soberly to this problem, both in terms of historical evidence and the possibilities inherent in the Genesis narratives. As a consequence, the Abia ham who rises before us in the film springs to life with incredible force directly out of the Old Testament environment.

Abraham is a leader in step with current history, launching into uncertain futures, a character of power, and most of all, a real man. He is move by poignant anxieties, passionate love of his wife, Sarah, rebellion agains the absurd obstacles in his way and yet he remains faithful before the divince commands he perceives. George C. Scott, known to television viewers at the social worker in "East Side—West Side," exercises masterful control in a performance of true excellence.

I am afraid that many of the people and circumstances which surround Abraham are not as deftly developed. I found many of these involvement a little too drawn out to sustain interest. However, let me touch upon two

points which I find to be significantly good.

of dreadful reality to which all men must pay heed.

For one thing, it is a test of the film's dramatic quality that the verifamiliar names and faces of Ava Gardner (Sarah) and Peter O'Toole (the messenger of the Lord) do not intrude and destroy the illusion as these actors pursue their roles. Instead, quite superb heightening of the intensity results. Mr. O'Toole, in particular, has fulfilled a fundamental Hebrew idea "messenger," and it matters not that he appears at Abraham's camp as three men and in Sodom as two. The point comes across to us that it is the Worldwho speaks, and the messenger is seen and heard as a thin, wind-like rustling.

Furthermore, the sequence in Sodom, the fabled city of "sin," marks a fresh departure from old movie cliches about temple cults. Mr. Hustor imaginative use of shadows and obscure sightings of darkly-painted, quickled darting and grotesquely-gaping figures builds with cool calculation an atmosphere charged with frenzy, vapor, flesh and passion. The mystery cult ritwhich we witness suddenly become more than the authentic replicas of the period, characterized by male prostitution and sexual perversion with armals. Mr. Huston has woven into the sequence suggestions that our owday is not without counterparts to these weird practitioners. A comic series of faces, eyes painted on eye-lids and palms of hands, leering, hungseductiveness in the men who demand that Lot release his male visito (the messenger of the Lord) for their own pleasures, the stamp of public approval and the flashing gold of a lucrative trade—these are presented an almost satirical idiom, as though the actors themselves are looking of a tus and mirroring our 20th century.

Does THE BIBLE . . . IN THE BEGINNING have a conclusive climand resolution in the classical dramatic sense? Mr. Huston has found an explored one of the most incredibly powerful climaxes in history—the sacrifice of Isaac. Abraham's wife, Sarah, has been unable to have children throughout their life together; then, in old age, she miraculously conceived and bears a boy, Isaac. Abraham is torn apart with joy. But Isaac has hard

irned eight years old when a new demand comes—the Divine requires that braham give Isaac as a sacrifice. The story line is familiar to us all. But ne inner tensions of Abraham are not. It is at this point that the great patrich cannot suppress his rebellion against a deity who seems to be capricious and arbitrary, even whimsical. The challenge we all know so well screeches p from within him: Why?! But this is done with amazing restraint. The lements within Abraham which will blend into his great moment of terrifyng anguish slowly blend and rise to the surface. Christopher Fry has taken ppropriate freedom with the text by diverting Isaac and Abraham on their jurney to the sacrificial mountain through ruins of the newly-destroyed odom. There, in a grand soliloquy, Abraham recites the mighty acts of God arough tightened jaws and grinding teeth of hostility. Mr. Scott miracupusly becomes the knotted paradox which the Danish writer Soren Kierkeaard calls "the knight of faith." Here is unresolved writhing of pain and joy, efiance and surrender, despair and hope. The mighty man literally spends imself in his immense struggle, which concludes almost in resignation to Fod's will, but not without a lingering note of awful human resentment.

On the mountain, Abraham functions perfunctorily. The deed will be lone with dispatch. He has little to say to the frightened, bewildered son vho only at the last comprehends what is to happen to him. Tied on the acrificial altar, Isaac asks: "There is nothing he may not ask of thee?" Bending down, putting the torch to the wood, face hidden from the camera, Abraham breathes: "Nothing." Despite the familiarity of the story, I found nyself totally undone by the agony of Abraham's deliberateness. I said to nyself: "So that is the awful truth about radical faith!" One must commit he foolish, irrational, even insane act—in lonely isolation—as one's response o the absolute will of God. Kierkegaard said: "I can in a way understand Abraham, but at the same time I apprehend that I have not the courage to peak and still to act as he did . . . it is the only marvel." And so the entire ilm concludes with a distant view of a father and son dancing around a plazing fire on which a ram has been sacrificed. (God provided.) This is onvincing, moving drama of the first order, and the flame truly speaks of pirit and blood in one of the most gigantic events of sheer, compelling frama I have ever witnessed on the screen.

Many people will challenge the mere existence of THE BIBLE . . . IN THE BEGINNING, asserting that we need no new Hollywood products in the religious picture field. They will be overlooking, I believe, the fact that the Bible contains exquisite poetic material which has never been taken eriously as such. Few producers or directors of competence have dared to televe into the inner possibilities of this literature. We should be immensely trateful to Dino De Laurentiis, Christopher Fry and John Huston (who, necidentally, thoroughly dislikes traditional "religious" pictures) for their abors on this film. In spite its flaws, it is a serious piece of artistry. It offers cinematic statement of supremely important insights into eternal things which count at this moment in our existence.

ALPH MOORE / Mr. Moore is a Program Secretary on the Youth Ministry Staff of the Division of hristian Education of the United Church of Christ

THE GREAT FOOTBALL HOAX

EDGAR WILLIAMS / With all the griping that goes on these days out there being too many prospective college students and too few colges to accomodate them, the voice of the public is heard in the land: pen more colleges." I can't object to that. Still, if I had my choice, you now what I'd like to do? I'd like to re-open-in a manner of speakingainfield State Teachers' College in northern New Jersey.

Not only would this reduce the boom of the collegiate population exosion by a decibel or two, but I feel Plainfield Teachers would be the assical ideal of educators: a medium-sized co-educational college (I figure e would have a student body of 2,000, evenly divided between men and omen) with high academic standards and a winning football team.

As any football buff will tell you, the name of the game is spirit. You ay be certain that our team would have spirit. The head coach, see,

ould be Johnny Chung.

Twenty-five years ago this autumn, Johnny Chung was one of the most ublicized backs in eastern intercollegiate football. Newspapers in New ork and Philadelphia gave him the VIP treatment in their sports sections. hnny was what is known in the newspaper dodge as "good copy." For ne thing, the papers reported, he had fled his native China after the fall of anking to the Japanese invaders in 1937. He had come to America and rolled at Plainfield Teachers. One day, Ralph "Hurry Up" Hoblitzel, lainfield's football coach, spotted Chung walking across the campus and urried to catch up with him.

"You have the bearing of a football player," Hoblitzel said. "How about

oming out for the team?"

"Football?" Johnny said. "What's that?"

"It's a game. A very good game. You'll like it."
"Okay," Johnny said. "When do we play this very good game?"

"We practice this afternoon," the coach replied. "Four o'clock. See you

It turned out "Hurry Up" Hoblitzel had made the greatest discovery nce Sir Isaac Newton established the law of gravitation after being conked the bean by a falling apple. Johnny Chung proved to be a ringtail woner, a natural, a halfback who could punt, pass and run. Before the season as a month old, the New York Times, the Herald Tribune, the New York ost, and the now-extinct Philadelphia Record were publishing feature ories on Johnny Chung, "The Celestial Comet." Adherents of the New ork Giants and the Philadelphia Eagles, of the National Football League, nt newspaper clippings about the feats of "The Celestial Comet" to the paches of those pro teams, urging that Chung be one of the first players nosen in the college draft at the end of the season.

All this began in September, 1941, when a New York stockholder named orris Newburger reached the limit of his patience regarding college footill. As a fan who followed such big-time teams as Army, Michigan, Notre

Dame and Southern Methodist, Newburger was bugged by the space giveaccounts of games involving Slippery Rock (Pa.) State, St. Olaf (Minn., College, Kearney State (Nebr.) and other obscure schools in the New York newspapers. So on the last Saturday evening in September, he tole phoned the sports departments of the *Times* and the *Herald Tribune*.

Newburger identified himself as publicity director of Plainfield Teach are college as authentic as the School of Experience. He reported the Plainfield Teachers, sparked by the sensational performance of a Chinese refugee, Johnny Chung, had opened its season by beating Scott College 12-0. Scott College was another product of Newburger's imagination.

With scores coming in from all over the nation, the newspapers took the bait. Next morning, Newburger was delighted to read accounts of Plainfield Teachers' opening-game triumph. The papers also published line-up which showed that the Plainfield right tackle was named Newburger. The right guard was one of his business partners, and the right end was he uncle.

The following Saturday, Plainfield Teachers won again, belting Chester ton College, according to accounts in the Sunday papers, 24-0. At haltime, it was reported, the score was 0-0. During the intermission, Johnn Chung gulped down a bowl of rice and was a veritable terror during the second half.

Also, it was during the second half that "Hurry Up" Hoblitzel unveiled his new "W" formation: the Teachers' ends lined up facing their own back. It was so deceptive, the papers reported, that "The Celestial Comet" was able to burst through the line and run to touchdowns before the bewildere Chesterton team could determine who had the ball.

Now Plainfield Teachers had victory momentum. On succeeding Saturdays the Teachers rolled over four tough opponents. They beat highly touted—and decidedly mythical—Winona College, 27-3; Randolph Tecl 35-0; Ingersoll Polytechnic Institute, 13-0, and St. Jerome's, 6-0. In bot the romps and the close ones, it was Johnny Chung who stood out. The New York Post published a mid-week feature about "The Celestial Comet The Times and the Herald Tribune included Plainfield Teachers in the lists of the nation's unbeaten, united teams. After the first Saturday of November, the Teachers had a record of 6-0-0, and only two games remained with Appalachian Tech and Harmony Teachers.

By this time, Newburger was using every publicity device in the bool He had an associate in Philadelphia who was submitting stories about Plair field Teachers and Johnny Chung to the Philadelphia Record. Release went out on stationary of the Plainfield Teachers' Athletic Association. Othe stationery was a telephone number, plus the name Jerry Croyden, under which was the title: "Public Relations Director." It was impossible, thought to call Croyden at the indicated number. Newburger had installed a one

y telephone in his New York office. Jerry Croyden, whose voice sounded spiciously like that of Newburger, used the telephone to feed gems of in-

mation to the newspapers.

Then, suddenly, the project began to unravel. Newburger had let some his friends in on the hoax. Inevitably, the story spread, and finally somedy leaked it to *Time* Magazine, a publication which gets great pleasure mexposing hoaxes. When Newburger learned that he was about to witssthe torpedoing of his football team, he scurried to the *Time* editorial ices. In the spirit of fair play, he asked, couldn't *Time* postpone the exsé for just two weeks?

"Please," he said, "let Plainfield Teachers finish the season undefeated d be given an invitation to play in the Blackboard Bowl game. Plainfield ll decline the invitation, I promise. After that, you can break the story." No deal, said *Time*. So Newburger, knowning that *Time's* next issue buld not appear until three days later, banged out one more release. It ited that Johnny Chung and most of the Teachers' other first-stringers had been put on probation because of academic deficiencies and would not be similar to participate in athletics until they regained good standing schotically. The disconsolate "Hurry Up" Hoblitzel, after surveying the reckage of his team, reluctantly had decided to cancel the games with Aplachian Tech and Harmony Teachers.

That was too big a whopper. The late Caswell Adams, then one of the erald Tribune's top-drawer sports columnists, went to the pleasant city Plainfield, about 20 miles from New York, and determined that there was such institution as Plainfield Teachers. Then, with the cooperation of the telephone company, he tackled Newburger in his office, with the one-styphone and the athletic association stationery. Right about then, Time as being delivered to the homes of mail subscribers and was being placed the newstands. Under "Sport," Time recounted the story of the hoax.

Now, 25 years later, the time has come to put aside memories of those happy days of November, 1941. The time has come to restore Plainfield achers to its rightful place of educational eminence. Besides, it would

lp solve the college overcrowding crisis.

With Johnny Chung, "The Celestial Comet," as head football coach, ainfield Teachers would have a winning team. You may wonder why curry Up" Hoblitzel isn't being considered for resumption of the coaching

he held in 1941. The explanation is simple.

The president of the re-opened Plainfield Teachers would be Dr. Ralph bblitzel. And don't anybody call him "Hurry Up." Dr. Hoblitzel coners the name undignified. ▼

GAR WILLIAMS / Although a staff person on *Today*, the Sunday supplement for the Philadelphia urer, Ed Williams contributes frequently to YOUTH magazine and other national and regional lications.





"Man, is this conference dull!" Don explicted. "How do you feel

and what's happening, Peter

"Well, I was sleepy during the morning session-but not because was dull. You see, Eva and I took a little walk down by the lake st night . .

"Okay, We won't ask my questions," Don laughed. "Not now,

yway. What seminar are you in, Pete?"

"It's one of those on Reconciliation. We've been having some great ssions with lots of discussion. And, we haven't just been talking. one of us have decided to do something.

"Oh, venh? What?"

"Well, it's sort of a surpasse. You'll find out this afternoon. Say, yone want mything from the fountain?"

You can get me a cuke, but that's a pretty sneaky way to change

e subject! Wilhelm added.

"His gays. Mind if Kerko and I join you?"
"Here grab this chair, Judy. I'll dig up another."

"What were you talking about, Don?"

The conference. I was saying I sort of thought it was dull, but

to disagreed. You didn't say what you thought, Will

"Well," Willielm began, "maybe Keiko can understand how I feel. is just that this is a middle time for me. I have just left my Amerin family and in a few days I will be returning to my family in Gmany, and my feelings about leaving and going home are so mixed that I find it hard to concentrate on what is going on in our



how can we s

seminar and discussion groups "Yes, Wilhelm. I do under stand!" Keiko replied. "I will H

listening to our speaker or involved in the discussion when such denly something will be said about the U.S. or my country—and the all I can think about is leaving an going home. In my emotions, am caught in between. But in my thoughts, I am able to see from two sides. And in our seminar of Self-Determination, I am face with issues that can help or hus the future of my part of the world I may not always hear, but I can

"Don," Judy chimed in, "ye shouldn't judge the whole confeence by your seminar alone. Ye certainly wouldn't call that meeing on Viet Nam the other night

dull, would you?"

not run away."

"Maybe I'm just not in the moo to hear what's being said," Do thought out loud. "Maybe noboo seems to care about me and m problems. Maybe I'd feel more in



ing . . . and begin to act?

ested if I honestly felt that I could really do something about all problems in the world. Our small group has been great! And it's pig help to hear the kids from other countries share their opinions.

n't get me wrong, Judy!"

"I know what you mean about gaining a lot from talking to other ls—and in this way maybe the most valuable parts for me have en during free time down at the lake or sitting around here having toke. In many ways, during the seminars and plenary sessions, I've rned that my thinking about world problems has been pretty lited. Back home we don't have a chance to talk like this. But re, it's all so real! I'm sorriest that the conference is going so fast. seems terrible that we'll never see each other again. When I think

out it, I could cry!"

If you were part of an international, ecumenical conference trying look seriously at the problems of our world—problems of poverty, war and peace, of racial unrest—what would you have to say? The me is "Living Responsibly in a World of Interrelated Nations."

This conference took place in July. It was the 1966 Ecumenical ath Conference which brought together 200 U.S. teens, repreting 16 Protestant denominations and two Roman Catholic youth canizations, and about 250 International Christian Youth Exchange dents from 20 countries of Europe, Africa, Asia, and Latin America.

was held at Williams Bay, Wis.

Friday afternoon's plenary session was a two-part presentation on subject of the relevance of the church in today's world. Father rman Rotert, a Roman Catholic priest from Kansas City, Mo., had ken about his belief that the church is and can be relevant in to-r's rapidly changing world. He spoke of the concept of the church

as the people of God—as servant people actively at work in the world. Peter Paul van Lelyveld of the Netherlands, in responding to the theme, led the assembled delegates in study of Matthew 25: 31. He stated he was not really concerned with whether the church can be can't be renewed. As he continued: "For the time being I don't fine the question 'What is the church in the modern world?' to be interesting, but rather, 'Where is the church in the modern world?' ", a group of about ten young people, scattered throughout the assembly rooms stood and read two poems by a Vietnamese Buddhist priest, The Nhat Hanh. One expressed the anguish of a Vietnamese whose village has been destroyed by bombing because "yesterday six Viet Cong can through." The other spoke of life continuing amidst death. Bets stressed the evil of war and killing.

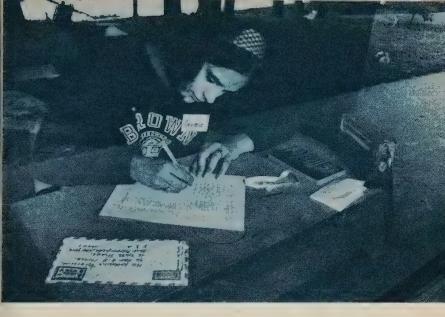
Mimeographed copies of the poems had been distributed without explanation to the delegates as they came into the meeting room, but no one, not even the speakers, had known why they had been handed out. After reading the poems, the demonstrators resumed their seats Mr. van Lelyveld stated simply, "That's where the church is," and concluded his remarks.

The discussion period exploded! Heated discussion centered around the issue of Viet Nam—and some delegates were critical of the demonstrators for injecting this into the session. The demonstrator themselves were upset that the discussion took this direction. In the seminar on reconciliation the next morning, they noted that the reason for demonstrating was to bring to the attention of the delegate the plight of one Vietnamese monk—not to discuss the war in Vietnam. They felt the reaction at the plenary had been too emotional.

This group then drafted a letter to South Vietnamese Premier K and circulated it among the other delegates for signatures. Copies of the letter were to be sent to U Thant at the United Nations and the President Johnson. The letter urged Premier Ky to reconsider the case of Thich Nhat Hanh who may be imprisoned or executed for treason his return to Viet Nam because he advocates negotiation with the National Liberation Front as one step to peace, and to also reconside the law which makes advocating such negotiation treason. About 20. delegates signed this letter.

On Saturday night, another group of about 20 delegates met to discuss the problem of world hunger and what they could do about is They were in general agreement that the nations of the Norther Hemisphere should seek ways to help the poorer nations of the Soutlern Hemisphere, and that Christians have a responsibility both thelp personally and to encourage their churches and countries to help To do nothing to meet a need we know exists is wrong.

This group discussed many possibilities for action—and in order to carry them out, decided to form an organization to inform the other



ch comes with different expectations





delegates both of the problems of world hunger and of possible way to help solve these problems. Working late into the night they formulated a statement of commitment to combating world hunger which they read at breakfast to the whole conference. Twenty-five more delegates expressed interest in this informal organization as a result of the statement.

Those interested agreed that in the following weeks they would investigate both the world-wide problem of hunger, what is been done about it within their countries and the U.N., and think of suggestions of what youth can do as individuals and as groups about the problem. They agreed that action taken by youth would differ a meet the situations in their countries. Their reports will be compiliated one paper analyzing the problem and listing suggestions for specific action. This paper will then be circulated among all delegates of the conference.

These are two specific actions which grew out of delegate concertor world problems. Beyond these, and harder to measure at the moment, is the impact which this conference had on the 450+ delegates present. Each came with different expectations, each carried something different away. Each came with his own fears, out of hown emotional situation, and with a deep desire to be and to do something worthwhile. And as usual, when people meet people, who ideas are tested against other ideas, when cultures mix, when personare free to express their real selves, no one is quite the same again.

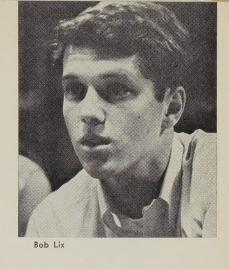
Miss Hilkka Palosuo, an I.C.Y.E. student from Finland said: "Williams Bay, when I realized I was leaving, I had pretty mixe feelings about everything. I could not really concentrate on thinking and talking about world peace and living responsibly in the world inter-related nations! It was fun to get together after a year and shall kinds of experiences with other exchange students. It was interesting to realize how much all of us had changed during the year. In ordiscussions on poverty, racial problems, peace, etc., we disagreed many points. But we were all united by the fact that we were Christians and that we were worshiping the same God."

One U.S. delegate—Bob Lix, an Episcopalian from Watertow, N.Y., wrote: "How do you put into words the feeling of a conference such as this? In the discussion groups we hear the youth of the wortackling common problems. A youth cries out that we have a calling as Christians to revolt, sing, cry, shout against and for our lives in oworld. Dance, folk songs, swimming, walks late at night. Negro at white falling in love. Anglo-Saxon and Oriental holding hands. You over-looking man's short-sightedness and finding a love and union with

no limits.

"We have seen that to be a Christian we must become involved this world. We must tell everyone who will listen the message which God has given us to preach."





youth have any voice in world affairs?







FORUM / A WORLD OF INTER-RELATED NATIONS IS . . .





A world of inter-related nations is on where all are dependent and care about each other's progress and economy that the others in crisis and tolerate each other ideas.

Kathy Majo

A dream, like the Christian dream. But it provides a purpose for lives seeking purpose.

The only way men can live together i today's society. Just as one man must liw with all men, one nation cannot divorce it self from the world. Janine Maulbetsch

What we live in. A world where people are all striving for similar goals through deversly different moral codes, social values cultural patterns, and political structures.

Eleanore Chong services.

A world of nations which are considered as full partners in their dealings with each other. It means that all foreign loans a gifts will be given freely without any condition. That no rich country will try to be influence. It has to be collaboration are not begging.

Francois Pidoux

When all nations of the world live to gether in peace and understanding under the guidance of God, then you will have God's shalom in a world of inter-related motions.

Ingrid Ochsner

The mutual understanding between notions is the basic point to promote work peace.

Takahiko Kubo

A world in which the nations cannot posite themselves to stand alone, but must realize that they are dependent on each other and that it is their task to have good connections with others.

Teunis de Heer

Kathy Major (17) Amery, Wis.

Teunis De Heer (18) Utrecht, The Netherlands
Janine Maulbetsch (18) Seattle, Wash.

Francois Pidoux (19) Mulhouse, France

ve found I know so much less than I ught I did. I also feel that I can't al-'s stick to a resolution I make for myand I often feel alone and insecure.

Kathy Major

hat I am a unique individual, that I not change the world, but that I can act and influence the few people around Dale Bieber

have always known I am a human being. Idenly this year I felt it. No longer is it and "YOU," it suddenly, sharply, has used into "US." Janine Maulbetsch

have learned that I am one of many ple but at the same time, just as imtant as any other man. I have just as the right to agree or dissent and just as the responsibility to live as a decent hubeing.

know myself much better. I was uncernabout my future, but I took a decision ch is right I hope. I lost many of my judices. François Pidoux

his year my eyes were opened and I saw lelf as a little part in God's big world. arned to get along with other people, I to know other peoples' ideas. I saw God's world is bigger than just the ecorner of it I knew. Ingrid Ochsner

n a bad way, I learned that I was always ous of people (not very badly though). a good way, I noticed that my future is elievably wide open, and I am filled big ambitions. Takahiko Kubo

have gotten to know myself, my own tudes towards many things (many have nged). Getting to know myself helps to me a better attitude toward situations.

Touris de Heer

hiko Kubo (18) Nishinomiya, Japan id Ochsner (17) Graz, Austria

Bieber (17) Hummelstown, Pa.

nore Chong (18) Honolulu, Hawaii





FORUM / WHAT HAVE YOU LEARNED ABOUT YOURSELF THIS YEAR?





Things live without answers. A life of faith is faith seeking understanding, not understanding seeking faith.

Randy Evans

